

He leaped over party prejudice and distinction, and gave an exhibition of the fact that his religion was not destitute of the principle of compassion. Like the great teacher blessing the woman of Samaria at Jacob's well. Though he was a Jew, this good Samaritan blessed a suffering Jew.

He made an examination of the wounds and ascertained, as far as he could, their depth and extent, then procured bandages and bound them. He allayed the pain by pouring oil and wine in. The appreciating heart of the sufferer was touched by these acts, and especially so when he saw that his benefactor was a Samaritan. Here was help from a direction he least expected. The works of mercy of this good Samaritan are only commenced. After dressing the wounds and reviving the sufferer, he determined to remove him to a pleasant place and procure attention such as he needed. His business was such that it demanded as short a stay as possible. Accordingly he raised up his patient, and with what help he could give himself, succeeded in setting him on his beast and holding him there while he led the animal along the road to the nearest tavern; then he procured help, and the wounded man was taken in and laid upon a bed. The host took him in charge, the good Samaritan paid the bill in advance and gave a strict charge to the host to take care of him, and on his return he would pay all other expenses accrued. This is true friendship—all that is beautiful and lovely combined. There was self and prejudice sacrificed on the altar of humanity, goodness and mercy.

The conduct of this good Samaritan is praise-worthy and ought to be imitated by all men in all ages. Why should a man's feelings be narrow and the heart small, when God the great creator and supreme ruler of the universe; and the arms of his mighty heart shall embrace all, surely a man should have care for others; a regard that will leap over party lines, national distinctions, diversities of color and developed intellects, and embraces all mankind. When benevolence is practiced, then a great change will have passed over our world, and one law will bind all nations, kindreds, tongues and people of the earth, and that law will be the law of universal brotherhood. Flora, Ind.

KING'S CHILDREN DEPARTMENT.

THE AUTHENTICITY OF THE BIBLE.

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Essay written for the society of King's Children at Millersburg. Published by request.

The Bible is a torch of civilization, and is so recognized by our greatest statesmen. Its influence for good being infinite it commends itself to every reasonable mind as an infinite work, or a work divine. Wherever the Bible has gone there civilization has gone, and barbarism has melted from before it. The fact that the advance of civilization and the retreat of barbarism has kept perfect pace with the onward march of the Bible, is a powerful argument in its favor, and can be said of no other book. Other books have done good but not to compare with the Bible; other books have blessed mankind physically, intellectually and morally: but the Bible has done all this and at the same time given a hope of eternal life, a strong consolation to the groaning creation. All other books are based upon the Bible, and are generally of short duration, but the Bible has stood all the storms of centuries. "Men have tried in every possible way to banish it from the face of the earth: have hid it, burned it, made its use punishable by death, and waged terrible persecutions against those who persisted in using it." "But still it has triumphed, and though many of its foes slumber in death has been translated into every language on earth," while millions of copies are being scattered among civilized nations, and are even pushing themselves into heathen fields. Surely all this testimony justifies us in branding the Bible as the book of books. No stronger proof of its authenticity can exist, and no stronger eulogy can possibly be paid to it. Infidels charge the Bible with sanctioning knavism and immorality, but such charges are absolutely without foundation. Our boasted republican ideas of government are taken from the laws promulgated in the books of Moses; wherein are also given the highest code of moral laws ever enacted. Ample provisions were made for the respect of the aged, the rights of widows, orphans and hired servants, and the centralization of political power and wealth was pre-

vented by throwing the government into the hands of the people, and providing a jubilee, or year of restitution restoring all rights every fiftieth year. The influence of the Bible is exceptionally good, teaching neither knavism or immorality, and those who carefully peruse its pages are invariably elevated to a better life. Show me a community of pure minded people, not devoid of sympathy and wrapped up in the things of this world, but a people that can be touched by the feelings of the infirmities of others; and who are really trying to do right. Visiting the fatherless and the widows in their afflictions, keeping themselves unspotted from the world, and ministering to the wants of the destitute. Though the Bible was written at various times by various pens, and under various circumstances, entire harmony pervades the entire book. Its opening pages tell the story of man's creation and fall, its closing pages tell of man's recovery from that fall, and the intervening pages of the various steps in God's plan for its accomplishment. The teachings in Genesis that man was originally tried, failed and condemned, but that God had provided a redeemer that would bruise the serpent's head, ransom all, and bring deliverance to all that would trust him, are kept up and elaborated all the way through. When we consider some of these teachings especially those in the prophecies, stating that Christ should be betrayed for thirty pieces of silver, led as a lamb to the slaughter and that not a bone should be broken, and note their fulfillment both in ecclesiastical and secular history, we are struck with wonder and amazement, conclude that such characteristics are found in no other writer, true of no other book, and are led to accept the Bible as indeed the word of God. Infidels also oppose the Bible by impugning the motives of its writer, and in this they are singularly joined by many of our great theologians, and so called higher critics, such arguments are beneath the dignity of scholarship, and are superficial, and illogical in the extreme. Evincing either lack of judgment, or dishonesty. Reason itself teaches us that the motives that prompted men and women to sacrifice home, friends,